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Home-Based Parental Involvement among Korean Immigrant Families

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Home-Based Parental Involvement among Korean Immigrant Families

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Dedication

I dedicate this to my wonderful sister. Thank you for your whole-hearted support and encouragement along the way.

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I would like to thank for all those that have supported and guided me throughout this process. I am also grateful to Marie who helped me expand my scope as a researcher as well as a person. Finally, I am deeply thankful to my family for their love, patience, and encouragement.

Abstract

Home-Based Parental Involvement among Korean Immigrant Families

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Although research on parental involvement is increasing, little is known about the beliefs, goals, and practices of minority parents of adolescent children. This study investigates four key aspects of parental academic socialization, targeting Korean immigrant parents of adolescents: 1) meaning of parents' educational goals and expectations for their children, 2) parents' practices in facilitating children's academic achievement, 3) ways of transferring parental beliefs to children, and 4) cultural influences on parenting. Using an ethnographic inquiry for the study, I will interview 5 Korean immigrant couples. The data will consist of interviews, demographic questions, home observations, and field notes. The implications of the outcomes are discussion. This report also includes an evaluation plan which details the components of the dual language program, an example program that the outcomes of the proposed study can be used to design or to modify.

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Introduction

Though diversity makes it hard to generalize, it seems clear that the majority of parents in the United States believe that a good education is a critical part of ensuring their children's future well-being (Cole & Omari, 2003; Stevenson, Chen, & Uttal, 1990). Parental involvement has been heavily emphasized by researchers and the various types of parental involvement affect academic achievement among the U. S. ethnic groups differently (Epstein, 1991; Hill & Taylor, 2004). Parental involvement and practices are guided by parental beliefs about education for their children (Holland and Quinn, 1987). Therefore, the study of parent's beliefs, values, and goals is enormously important to the investigation of parental practices (Goodnow & Collins, 1990; Sigel, McGillicuddy-deLisi, & Goodnow, 1992). Parental practices are demonstrated in different types of resources invested by parents, such as emotional support, time, and financial support, in facilitating their children's education. These parental involvements include school-based domains and home-based domains (Epstein 2001; Keith et al., 1993). There is little argument that parental involvement at home has a strong effect on children's academic achievement than school-based involvement (Epstein & Sanders; 2002 Keith et al., 1993). However, our knowledge of how parents of different ethnic groups conceptualize the meaning of education and how they practice their parental roles in facilitating children's education at home remains limited.

Meanwhile, a great achievement gap persists not just between minority groups and European Americans but also among minority groups such as between Asian students and Latino students and within gaps such as among Asian students, despite the high educational aspirations of ethnic minority parents for their children (Connell, Spencer, & Aber, 1994; Fan, 2001; Finn, 1998; Kim et al., 1998). Asian American students are consistently the top performers on

standardized tests and in high school and college grade point averages in the United States (Barringer, Takeuchi, & Xenos, 1990; Hsia, 1988; Sue & Ozaki, 2009) whereas Mexican American students are at risk of academic underachievement (Okagaki et al, 1995). The studies in terms of racial academic gaps and home-based parental involvement mainly focused on the Black-White and Latino-White achievement gap (Lee, 2002). Actually, 40 percent of Asian Americans between the ages of twenty-five and thirty-four have at least a bachelor's degree –a rate more than 4 times higher than their Latino American counterparts (U. S. Bureau of the Census, 2006). Little is known about how home-based parental involvement facilitates children's high achievements among Asian immigrant families.

Thus, I chose Korean American immigrants in the present study with two reasons. First, the Asian population increased 43 percent and grew faster than any other ethnic group in the United States between 2000 and 2010 (U.S. Census Bureau, 2010). Korean American immigrants are one of the most rapidly growing minority populations in the United States. Little is known about Korean Americans because the research on Asian Americans mainly targets Chinese Americans or Japanese Americans. My second reason is a high level of academic achievement among Korean American youth. Korean parents have higher academic aspirations for their children than other Asian parents such as Japanese, Chinese, and Filipino and Korean students generally show higher math scores, grades, and numbers in prestigious universities than their other Asian American counterparts (Kang, 1996; Kao and Marta, 1998; Kim et al., 1998; Sue & Okazaki, 1990). In addition, some researchers found that parental involvement declines in adolescence (Milgram & Toubiana, 1999; Muller, 1995). It is not clear why parental involvement declines in adolescence, and whether the decline of parental involvement in adolescence is true for all parents, for a specific ethnic group, or for a certain subgroup. Due to the characteristics of

this transitional period to autonomy and independence (Erikson, 1968; Holmbeck & Hill, 1986), the effects of home practices facilitated by parental involvement appear to be inconsistent. The other possible perspective is that the traditional measures do not depict the full picture of parental involvement among different ethnic groups (Hill & Taylor, 2004; Muller, 1995). These reasons highlight the need to examine the meaning of parents' educational aspirations and home practices in facilitating education goals for their adolescent children, especially among Korean immigrants.

The aim of the current study is to address this research gap by examining four key aspects of parental academic socialization: (a) meaning of parents' educational goals and expectations for their children, (b) parents' practices in facilitating children's academic achievement, (c) ways of transferring parental beliefs to children, and (d) cultural influences on parenting. I will use the theoretical perspectives of cultural models and parents' academic socialization to achieve the research purposes. In order to present cultural influences, I will propose to a qualitative research using an ethnographic inquiry, which will consist of demographic questions, home observations, field notes, and in-depth interviews of five Korean immigrant couples. They will be parents of adolescents (6th grade-8th grade) with an associate degree and beyond. In the integrative analysis, I present the literature on parental involvement, cultural models, academic socialization, Korean immigrants and parental involvement. Next, I discuss how a cultural models framework and parents' academic socialization guide the study. Then the results of the study will be presented. A discussion of cultural model, parental beliefs, home-based parental involvement, and limitations of the study conclude the study. This study may expand our understanding of how parental beliefs of child education vary and lead diverse home-based parental involvement in child's academic attainment in a minority group of parents. The results will provide exploratory

investigation of how Korean immigrant parents transfer their educational beliefs to children and how ethnic social system affects Korean immigrant parents' beliefs and practices in accommodating children's academic success in the United States. In addition, the outcomes of the proposed study can be used to design or to modify the programs such as bilingual program that the characteristics of Korean participants and their parents should be considered or parental education programs that support Korean immigrant parents' lives in the United States.

Chapter 1: Theoretical Framework

Parental Involvement

Parental involvement is not a new concept but a practice that has been demonstrated through parents' role in both Western and Eastern societies from the past. For example, although the Puritans did not use the word "parental involvement," their family orientation, evening joint reading sessions, and emphasis on parental roles for children's academic success were obvious examples of parental involvement among America's earliest settlers (Jeynes, 2011). Although the demands of modern society such as paternal and maternal employment distanced from the household may reduce parental involvement, the importance of parent-child relationship enriching the lives of children has changed little or not at all (Jeynes, 2007, and 2011).

Numerous studies have attempted to illustrate the structures and types of parent involvement as well as their effects (Anguiano, 2004; Epstein 1986, 1992, 1995, and 2001; Hill & Craft, 2003; Ho, 2005; Jeynes, 2005, and 2011; Reay, 2005). Parental involvement includes school-based domains such as volunteering in classrooms and talking with teachers (Fantuzzo, Tighe, & Childs, 2000; Stevenson & Bakers, 1987) and home based domains such as helping with homework and holding parents aspirations for their children's achievement (Keith et al., 1993; Singh et al., 1995).

Although many findings of parental involvement have provided sound knowledge, there are still contradictory explanations of effects of different types of parental involvement on children's academic achievement. For example, while Stevenson and Baker (1987) insisted that parental involvement such as attendance of school activities and parent-teacher conferences is related to the child's school performance, Jeynes (2011) noted that parental attendance and participation did not yield large effect sizes as one might expect. Some researchers have found

some positive effects of parental involvement on students' achievement (Keith et al., 1993; Paulson, 1994; Singh et al., 1995) while others have discovered no significant effect on academic achievement (Bobbett et al., 1995; Keith, 1991).

There is, however, little argument that parental involvement at home has a stronger effect on children's outcomes than school-based involvement (Epstein & Sanders, 2002; Keith et al., 1993). In line with the studies, Coleman (1988) also asserted that family factors were considerably more salient than school variables in influencing school outcomes and parents' assistance with children's homework is positively related to school outcomes (Muller & Kerbow, 1993). In addition, according to Jeynes' meta analysis of the relationship between parental involvement and elementary and secondary school achievement (2010), parental involvement is associated with higher achievement for racial minority students and for both boys and girls.

Home-based parental involvement. Children are developed in families (Bronfenbrenner, 1979; Super and Harkness, 1986) so that parents may have the strongest impact on children's lives, including academic attitudes. The studies on home practices of parents to facilitate the attaining of the educational goals for their children have shown a strong positive relationship between parent-initiated involvement practices and school outcomes (Epstein and Sanders, 2002; Hess and Holloway, 1984; Steinberg, 1996).

Socioeconomic status (SES) has been considered as an important variable that makes differences in the degree and types of parental involvement at home (LeVine, 2003; Singh et al., 1995). Generally, it is believed and empirically proved that SES and parental involvement are positively related (Bracey, 1996; Brody, 1995). Compared to European American parents, Asian American parents are willing to devote resources to their children's education (Kim & Park, 2006). For example, the median income of Asian Americans is lower than that of European

Americans for college-bound senior (\$25,400 to \$32,900) and they invest a larger portion of their income for securing their children's education.

Home-based parental involvement also varies with different ethnicities to different degrees. Different ethnic groups have different cultural orientations toward schooling (Gibson and Ogbu, 1991). Also, due to the social status of their parents or co-ethnic communities, some individuals are more beneficial to achieve their goals than others (Kao and Tienda, 1998).

Research has also suggested that resources, such as emotional support and time, are invested by parents in facilitating their children's education. Maternal responsiveness enhances children's sense of security which is a base for children to explore their surroundings (Carton & Nowicki, 1994). Maternal warmth, acceptance, parental encouragement, and time for supervising children's after school are associated with academic performance (Catsambis, 2001 ; Hill, 2001; Muller, 1995).

Parental beliefs and goals in education. The educational aspirations of parents among minority immigrants are rarely investigated. Jeynes (2010) insisted that parental expectations yield the largest effect sizes of the specific aspects of parental involvement. Through their expectations for success, parents establish an atmosphere conducive to strong achievement and facilitate a certain level of support and standards in the child's mind. Controlling for income and maternal education, Latino Americans and Asian Americans reported higher expectations than European Americans and African Americans (Fan, 2001 ; Suizzo & Soon, 2006). Also, African American parents and Hispanic American parents showed higher educational aspirations than their European American counterparts (Suizzo & Stapleton, 2007). These high educational aspirations would be because parents from minority ethnic groups viewed higher education as a

means to overcome barriers such as discrimination, and to achieve social mobility (Garcia Coll et al., 2002).

Limited studies, however, have reported parental beliefs for their children's education in relation with home-based parental involvement in different ethnic groups. Parents' educational aspirations for their children are not always consistent with home-based activities that parents initiate for children's education. Latino parents want their children to have formal education that they could not have or to reach a higher education level than their education level (Reese, Balzano, Gallimore, & Goldenberg, 1991; Suizzo & Stapleton, 2007). Latino families, however, tend to encourage their children to get jobs, marry, and have children early; these messages may influence children to discourage from the way to higher education though they have high aspirations for their children (Navarrette, 1993). On the other hand, Korean parents mainly facilitated academic related activities at home although their educational objective for their children was to raise their children to be people with 'good socio-emotional characteristics' (Park & Kwon, 2009).

Parents' views of barriers for children's education are the other key features to understand parents' educational aspirations and practices at home. Many parents are aware that their children may confront barriers such as racism, teacher biases, and financial hardships (Behnke, Piercey, & Diversi, 2004; McKay et al., 2003). How they perceive these barriers may guide parents to different strategies when they support their children's education at home. Although some studies have investigated a relation between perceived discrimination and mental health among Korean American (e.g., Bernstein et al., 2009; Chae & Foley, 2010; Choi & Dancy, 2009; Jang et al., 2010), limited studies investigated how parents' perceptions of barriers affect their aspirations for children's education (Suizzo, Robinson, & Pahlke, 2008).

Therefore, additional research is needed to better understand potential relations between the meaning of parents' educational aspirations for their children and home-based parental involvement for their children's education.

Influence of culture and parental involvement. Cultural values are directly interconnected with the concepts of education that parents hold (Li, 2001, 2002; Rogoff, 2003). People from different countries possess different levels of expectations about the degree to which parents, teachers, and children are responsible for academic outcomes (Green et al., 2007; Kennedy, 2001). Depending on how parents view their roles for children's education outcomes, parents' willingness to involve in children's scholastic exercises at home may vary.

Most people in East Asia regard parents as the primary educators and students in their countries generally score about two years ahead of American children on international comparison tests (Benjamin, 1997; Jeynes, 2008). Some scholars argue that one of the main reasons why students from the East Asia consistently outperform American students is their cultural emphasis of parental roles in education (Benjamin, 1997; Mau, 1997). Therefore, this study of Korean parents' practices may add useful information to previous researches on culturally different home-based parental involvement.

Some studies have shown that Latino immigrants' traditional values would be a disadvantage for school outcomes. For example, Chandler (1979) suggested that the traditional family values of Mexican Immigrants, such as family oriented collectivism, filial piety, and gender-specific ideals, led students to face difficulties to adjust to American schools, putting Latino children at a disadvantage in individualistic and competitive school settings (Coles, 1977; Levine & Padilla, 1980). For Korean American parents in the Confucian tradition, emotional bonding of family members, filial piety, and the different roles for men and women are viewed

as important heritages (Kim & Park, 2003; Lee, 1997). These collectivism and filial piety of Asian immigrants' traditional values, however, have been a great advantage for students' academic results within their cultural groups (Kim & Park, 2006; Li, 2004). Therefore, it does not seem that these traditional values parents hold are necessarily barriers to academic achievement. For example, strong family ties have a strong motivational force for children's school achievement (Abi-Nader, 1990). Thus, it would be better to investigate how parents hold the meaning of education and support their children's learning differently to understand ethnic differences in academic achievements. In addition, it is important to examine in what way cultural values impact on parental aspirations and practices for their children's academic outcomes.

Cultural Models

Cultural models are theoretical constructs composed of beliefs, values, ideals, goals, avoidances, and practices shared by members of a cultural group that guide group members' actions and interpretations of phenomena (Holland & Quinn, 1987; LeVine 1977). The study of cultural models began as cognitive anthropologists theorized them to understand "what people within a cultural group must know in order to act as they do, make the things they make, and interpret their experience in the distinctive way they do" (Holland & Quinn 1987, p. 4).

According to Strauss (1992), they are, "culturally formed cognitive schemas that label and describe the world, but also set forth unconscious and conscious goals." In other words, cultural models are so familiar to within group members that even group members do not notice what they hold as cultural models. Holland and Quinn (1987) hypothesize that the individual, having a motivating force to follow such models, practices goals in a group, and not doing so may produce some anxiety. Therefore, cultural models suggest a frame to understand a unique

relation between parents' goals and practices in their children's education in different ethnic groups. Because individuals internalized cultural models during the socialization process, understanding the construct of academic socialization within various ethnic groups offers a broader picture of minority parents' beliefs and practices for their children's education at home.

Academic Socialization

Broadly encompassed by the term socialization, the theoretical perspective, academic socialization, was proposed from the study of parental involvement within the perspective of child socialization and parent-child interactions (Taylor, Clayton, & Rowley, 2004). According to Taylor et al. (2004), it focuses on the specific processes through which parents' beliefs and practices shape children's academic development that occurs under the broad umbrella of socioeconomic and cultural contexts. Because academic socialization is a multidimensional construct conceptualized as the means by which parents support their children's education and learning (Epstein & Sanders, 2002), its dimensions reflect the categories of cultural models such as ideas, beliefs, goals, and practices. Academic socialization includes the variety of parental involvement: (a) school involvement like volunteering in classrooms and attending conferences, and (b) home-based involvement, such as engaging children in learning activities, discussing school with children, and holding high educational expectations (Stevenson and Baker, 1987; Muller and Kerbow, 1993). As parental involvement is shaped by number of factors such as their income, educational level, and cultural models of appropriate socialization goals and strategies (Gallimore & Goldenberg, 2001; Levin et al., 1994), academic socialization by Korean immigrant parents may provide unique scripts to understand a broad picture of parental influences on children's education in the United States.

Korean Immigrants and Parental Involvement

Korean immigrants in the United States. The 2010 census counted over 1.7 million Koreans in the U.S., making it the country with the second largest Korean population living outside Korea (U.S. Census 2010). The Korean American is the seventh largest immigrant group—after Mexican, Filipino, Indian, Chinese, Salvadoran, and Vietnamese foreign born—to immigrate to the United States (Terrazas, 2009). Korean immigrants have relatively shorter length of residence than Chinese and Japanese immigrants in the United States, and they are a homogeneous ethnic group. The first boatload of 101 Korean immigrants arrived in Honolulu on January 13, 1903. This first wave of Korean immigration to the United States started with their work in sugar plantations between 1903 and 1905 (Kim, 2004; Min, 1997). The second wave of Korean immigration was related to the Korean War in 1950. About 15,000 Koreans immigrated to the U. S. Some orphaned in the war were adopted by American citizens and some were wives to American servicemen in Korea. The third wave of Korean immigration occurred after the passage of the 1965 immigration Act. A large number of Koreans voluntarily moved into the U. S., hoping for better opportunities, such as political and social security and education chances (Shin & Shin, 1999). Post-1965 Korean Americans are mainly foreign born (78%) and they cited economic factors and their children's educational opportunities as reasons for leaving South Korea (Kim and Yoo, 2009; Yoo and Kim, 2008).

Korean Americans are generally considered as members of subgroups of skilled professional and entrepreneurial migrants (Park, 2005). Korean immigrants have more years of education than the nonimmigrant U. S. population (Min, 1996; Park 2005). In 2008, 51 percent of Korean foreign-born adults had a bachelor's degree or higher compared to 27. 1 percent of all foreign-born adults and 27.8 percent of all native-born adults (Terrazas and Batog, 2010). However, little English language proficiency, few marketable or transferable skills, and limited

information about their new homeland (Zhou & X. Li, 2003) led them to become self-employed workers in small businesses such as grocery shops, laundries, or body shops, which were labor-intensive (Kim & Hurh, 1993). More than 75% of Korean Americans worked in the segregated Korean ethnic subeconomy. Korean American's language abilities and ethnic concentration have strengthened their characteristic of strong affiliations with their coethnic communities and home-country culture.

Cultural background. The cultural values of the first-generation Korean immigrants in the United States and Koreans in Korea have been described as surprisingly similar (Kim, 1996). Because more than two-thirds of Korean Americans were foreign-born and more than half of foreign-born Korean Americans came to the United States after 1980, Korean Americans' cultural values have been well kept in their families and ethnic community till nowadays. Therefore, knowing Korean culture may bridge us to understand Korean Americans' culture, which has influence on shaping their life styles, belief systems, and parental practices in supporting children's education.

South Korea located in East Asia is often assumed as a collectivistic society, which shares the view of self as interdependent and defines a person as a primarily relational entity (Markus & Kitayama, 1991). While Hofstede (1980) suggested four dimensions of cultural variation, power distance, uncertainty avoidance, individualism-collectivism (IND-COL), and masculinity-femininity, many scholars (Han & Park, 1995; Kagitçibasi, 1994; Syserman, Coon, & Kemmelmeier, 2002; Triandis & Suh, 2002) have warned of the fallacy of simplistic division of culture into dichotomies. Keeping in mind that no modern society would be solely described as an individualistic or collectivistic society in a single dimension, I revisited the values of

Confucianism as a cultural background because they have permeated the consciousness of Koreans for the past two centuries (Yun, 1996).

Confucianism posits the family as the fundamental unit of society, incorporating the economic functions of production and consumption as well as the social functions of education and socialization, guided by moral and ethical principles (Lee, 1989). Therefore, Confucianism has been most influential in shaping the behavior pattern and structure of the family and the community (Park & Cho, 1995). Despite radical economic, demographic, and social changes during the last century, Korean families still display strong patriarchal characteristics influenced by Confucianism, which was adopted by the Chosun dynasty (1392-1910). In this family-centered structure, accordingly, child's identity is often sought in the family by maximizing the values of the parents.

The most important function of family members is to maintain and preserve the household within the traditional Confucian system (Lee, 1960; Ko, 1967). Confucianism established firmly different roles for each parent (Kim & Hoppe-Graff, 2001). The father is the head of the family and keeps emotional distance from his children. The mother is to subordinate to her husband but, at the same time, she is considered as an inner master in the areas of household issues and family relations. While the father's authority is based on power structures, the mother's authority is based on her emotional competence in family matters (Kim & Hoppe-Graff, 2001; Lee, 1997). In addition, the central familial relationship is not that between husband and wife, but rather that between parent and child, especially between father and son, male centered relationship. Thus the relationships between family members are not horizontal, that is, based on mutual love and equality- but vertical filial piety characterized by benevolence, authority, and obedience. Therefore, parents' authority, filial piety, and different roles of fathers

and mothers greatly influence their home-based parental involvement while promoting children's academic achievement as a cultural value infused in their traditional society.

Cultural beliefs in education. There are two important factors that have influence on shaping parental beliefs and practices in facilitating children's education among Koreans: (a) Confucian teaching, and (b) changes in the social hierarchy during the twentieth century.

First, the Confucian teaching considered education as a vital part of a man's life and was, further, extended to students' attitudes toward teachers: children should respect parents, teachers, and king to the same degree. At home, Korean children are still taught to show the same degree of loyalty to their teachers in their school settings that they show to their parents (Kim & Park, 2006). In addition, most people in East Asia consider parents as the primary educators (Benjamin, 1997; Jeynes, 2008). Family relationships based on the Confucian teaching greatly influence home-based parental involvement. The power distance, which is expressed in hierarchical relations between parent and child, is an influential factor in shaping parents' home practices in facilitating children's education. Accordingly, fathers, keeping emotional distance from their children, offer children with macro-guidance and discipline, and mothers, allowing children intimate relationships, engaged in micro-guidance of children and caring.

Second, changes in the social hierarchy during the twentieth century have significantly impacted parental beliefs and practices among Korean parents. Until Korea became a protectorate of Japan, Korea had the rigid hierarchical class structure: scholars (yangban) on top followed by farmers, skilled persons, and merchants. The civil service examination became the accepted channel of entry to an official career and was only allowed to Yangban (Haboush, 2005). Only about 10 percent of the population, Yangban, the elite of Choson Korea (1392-1910) monopolized political process, economic wealth, and Confucian learning. This learning played a

central part in Yangban culture (Karlsson, 2002). The abolition of the hierarchical social structure from Japanese colonization gave all Koreans learning opportunities, which was a channel of entry to an official career. Even though Yangban today have lost their political and economic monopoly through educational reforms, modernization, and urbanization among Korean parents, there is still a strong awareness of the importance of learning, which is considered the only way of achieving upward mobility (Schneider & Lee, 1990). In addition, kin and non-kin ties of cronism (inmaek), deriving in alumni networks, regional networks, or personal friendships are considered critical factors for emotional and social support, problem solving, and upward mobility among Koreans (Yee, 2000). Inmaek means a relationship that is derived from alumni networks, regional networks, or personal friendships. Thus, most Korean parents believe that high academic credentials, especially from prestigious universities, may allow their children to have more opportunities to obtain “prominent” social status of jobs (Kim, 2003; Lee, 2005; Weidman & Park, 2000). Therefore, emerging information from investigation of the impact of home-based parental involvement may be vital pieces for understanding of Korean parents’ fervent educational expectations and parental practices for their children’s academic achievement.

Consequently, these traditional beliefs, Confucian teaching and changed concept of social hierarchy have influenced parental practices in accommodating home environment for children’s academic success.

Parental involvement and Korean American adolescents. More than 90 percent of Korean parents in South Korea expect their children to graduate from a four year university or pursue higher education (Min, 1997). Pai et al. (1987) found that 88% of South Korean adolescents considered school performance as their worst pressure and desired to make their

parents proud of them. Parents pushed their children to enter a prestigious university to secure jobs, which are regarded rather as a sense of self-worth than just a source of income (Paik, 2001) and children's academic success is the most honorable way to repay parents for all the sacrifice that parents have made (Choi & Dancy, 2009). The Korea Institute for Health and Social Affairs (2005) indicated that Korean families with two schoolchildren, on average, spent about 22% of their income on their children's private tutoring services in 2005 (Song et al., 2006). It is reported that 83.1% of elementary school students, 75.3% of middle school students, and 56.4% of high school students used private tutoring services in 2003 (Choi, Kim, Yoo, & Lee, 2003). Most Korean parents are willing to endure any amount of suffering in order to provide their children with private tutoring for college entrance (Kim, 1998; Weidman & Park, 2000).

Due to their characteristic of strong ethnic attachment, Korean immigrant parents provide incredibly similar home-based parental practices for children's academics. Korean immigrant parents have high educational aspirations for their children and put heavy pressure on their children to excel in academics. In their parental practices, Korean immigrant parents greatly invest their money and time as Korean parents do in Korea. For example, among all ethnic groups, Korean-Americans showed the highest rate of choosing suburban residence to access to highly ranked public school (The U. S Bureau of the Census, 1993) and strictly controlled children's after school time (Min, 1995). Their hard earned savings are also allocated for their children's education, rather than for their own retirement (Yoon et al. 2000). In addition, because a boy or a girl is considered as an integral part of parents until he/she becomes an adult and establishes a family of his/her own (Lee & Kim, 1979), Korean immigrants' financial and emotional supports persist even after children's graduation from college (Wade, 1980). Paik

(2001) states that this economic investment is considered as a good insurance policy for parents who invest in their children as life-long supporters.

Korean American students showed high academic performance on several measures of achievement (Kao & Marta, 1998; Kim et al., 1998; Zhao & Qiu, 2009). According to a study by Kao (1995), Koreans showed higher math scores and higher grades than Whites, even after controlling for socioeconomic status, gender, mother's immigrant status, and material and other educational resources. Also, studies reported that East Asian students, including Korean, generally spent more hours to do their school related work than their American student counterparts (Hess et al., 1986; Lee & Larson, 2000; Park & Kim, 2004).

Peng and Wright (1994) concluded that home environment and educational activities explained the greatest amount of variance in students' academic achievements. The high academic achievement of Korean American children is also on the line of a study of more than twelve hundred public school students in Wisconsin. The result (WEAC, 2005) showed that students, who are most successful academically, are apt to have parents who are demanding and who are actively involved in their children's education. The Korean American children, knowing their parents' high expectations about education and academic achievement, tried to understand adult perspectives, and thus, considered that the pursuit of excellence in education was a top priority in their lives (Lee, 2009). Therefore, it is common for Korean American adolescents give up their favorite extracurricular activities or interaction with friends in order to do schoolwork. Worrying that their parents would be disappointed in them, Korean American adolescents try to be one of those kids an Asian mother would be proud of and to be perfect in every way (Choi & Dancy, 2009).

However, Korean American Adolescents demonstrated significantly higher mental healthy symptom levels such as depression and lower levels of self-esteem, coping, and mastery than their Chinese, Japanese, and Whites counterparts (Choi, Stafford, Meininger, Roberts, & Smith, 2002; Yeh, 2003;). Actually, the first cause of death among young Korean people under 30 years old is suicide and their deaths are highly related to academic stress and feeling of failure (Statistics Korea, 2010). Korean immigrant children in the United States encounter new societal and cultural expectations and adjust to new language and culture faster than their parents. These changes in family structure require extended research on Korean American parents' home-based involvement.

Ethnic community and education. Korean Americans, having limited English proficiency and ethnic connection of occupations, have expressed strong attachment to their ethnic community. The majority of Korean immigrants have strong affiliations with religiosity and the churches, which plays a significant role in maintaining their ethnic social network by providing support and resources for Korean Americans (Mui & Shibusawa 2008; Wong et al, 2005). Warner (1990) added that religious involvement among Korean Americans has been accompanied by an unusually high degree of ethnic identity, social identity, and sense of empowerment. Contrary to the previous studies of first-generation Korean Americans who were illustrated as a marginalized group from mainstream of American culture (Huh & Kim), recent study has described Korean American as having worked to successfully integrated into mainstream society and create opportunities for upward mobility (Chae & Foley, 2010) although many Korean Americans have maintained a strong ethnic identity. According to Yoo and Kim (2010), Korean immigrant churches were established as community centers as early as 1903 and continue to be an influential institution for more than two-thirds of Korean Americans. The

Korean immigrant church provides a sanctuary from everyday experiences of racism and linguistic and cultural barriers and offers programs and services for members at different life states (Yoo & Kim, 2010). Thus, Korean American supportive networks, both formal and informal, are crucial influential factors on parental involvement.

Chapter 2: Proposed Research Study Statement of Purpose

Although research on parental involvement is increasing, little is known about the beliefs, goals, and practices of minority parents of adolescent children. This study's aim is to address this research gap by examining four key aspects of parental academic socialization, targeting Korean immigrant parents of adolescents: 1) meaning of parents' educational goals and expectations for their children, 2) parental practices in facilitating children's academic achievement, 3) ways of transferring parental beliefs to children, and 4) cultural influences on parenting.

Parental involvement and practices are guided by parental beliefs of education for their children (Holland and Quinn, 1987). These beliefs are demonstrated in different types of resources that parents invest, such as emotional support, time, and finance in facilitating their children's education (Steinberg, Dornbusch, & Brown, 1992; Taylor, Clayton, & Rowley, 2004). There is a theoretical idea that an ethnic social system may provide immigrant parents with material, emotional, and informational resources to raise children in the United States (Cohen & Syme, 1985). Thus, I will investigate practices of Korean immigrant parents, who are strongly attached to their ethnic community and not separated from their cultural characteristics. By using the framework of cultural models and parents' academic socialization, I will investigate the home practices that Korean immigrant parents engage in with their children to support their academic outcomes in their cultural setting in the United States.

A number of studies on home-based parental involvement in children's education have attempted to measure parental styles, beliefs, behaviors, attitudes, or practices based on materials developed in the Western societies. However, different social and cultural contexts shape parental practices differently and make it hard to reason that what have been measured in different groups of people hold universal meanings. Moreover, our knowledge of how Korean

immigrant parents, as a minority, conceptualize the meaning of education and how they practice their parental roles in facilitating children's education in a different societal and cultural setting remains limited.

Qualitative researchers believe that objective reality can never be fully understood or discovered, and there are many possible ways of looking at realities (Strauss, 1993; Corbin & Strauss, 2008). In addition, qualitative researchers are able to choose from a variety of research tools in accordance with their research questions and contexts to better understand the phenomenon of interest (Nelson, Treichler, & Grossberg, 1992). For example, when we infer people's thoughts, behaviors, emotions, artifacts, and environments, qualitative methods have several benefits (Bernard & Ryan, 2010).

According to Denzin and Lincoln (2000), qualitative research includes the use and collection of a variety of empirical materials. These materials include case study, personal experience, introspection, life story, interview, artifacts, cultural texts and productions, and observational, historical, interaction, and visual texts which describe routine and meanings in individuals' lives (Denzin & Lincoln, 2000). In order to make a decision regarding what qualitative approaches to use, the researcher should consider the rationale for using a specific paradigm and strategy of inquiry. Corbin and Strauss (2008) grouped qualitative strategies of inquiry into five categories: grounded theory, phenomenology, life history, ethnography, and conversational analysis. Of these, I will use ethnographic inquiry for the study. Ethnographers believe that the ways in which people act are affected by their cultural milieu (Hakken, 2004) and ethnographic inquiry accepts the importance of cultural construction to both ideas and action. Shimahara (1983) also suggests that ethnography helps us to understand complex phenomena in terms of concrete examples, illustrations, rich descriptions presented in depth, and

concepts that are meaningfully developed with particular reference to the context of experience and events. Therefore, ethnographic inquiry will be an effective strategy to understand meanings and practices of parental academic socialization in sociocultural contexts.

This is possibly the first study that provides information about how Korean parents' beliefs may influence their educational aspirations for their children. Moreover, I will attempt to understand mechanisms for transferring Korean parents' beliefs to children in accommodating educational environment. The current study is also the first examination to provide the descriptions of the home practices of Korean immigrant families to support children's academic socialization. Since the beliefs and practices of Korean immigrant parents are rarely considered, this research can help educators, policy makers, and others better understand how minority parents' educational beliefs and practices affect children's academic outcomes.

Chapter 3: Research Questions and Methods

This study's goal is to address four key aspects of parental academic socialization, targeting Korean immigrant parents of adolescents. The goal of the interview is to examine the meaning of education that Korean parents hold for their children, the home-based parental practices they use to attain the educational goals for their children and how parents transfer their beliefs to children. In this qualitative research, I will construct broad interview questions with the intention of eliciting meaningful information to meet the aims of the study. These questions will guide the research and the methods used to investigate the topic of interest.

The interviews will be semi-structured but there will be flexibility in the adherence to these questions to obtain unexpected themes or other useful information. In order to ensure interpretive validity, I will avoid leading questions so that research participants may report diverse parenting practices not based on social desirability but depending on their unique experiences. The research questions are listed below.

Research Question 1: How do Korean immigrant parents describe their educational goals and expectations? What are the meanings that they associate with those goals and why are they important to them?

Research Question 2: How do Korean immigrant parents describe their parental practices in facilitating children's academic achievement?

Research Question 3: How do Korean immigrant parents transfer their educational beliefs to their children?

Research Question 4: How do Korean immigrant parents describe cultural influences on parental academic socialization of their child/ren?

Methods

Following step-by-step procedures for choosing topics, theoretical perspectives, and methods of data collection and analysis, I present the study from a cultural perspective and chose a qualitative research approach using ethnographic inquiry. I will adopt a cultural models framework to show how beliefs, values, and practices shared by members of a cultural group guide group members' parental home-based practices. Qualitative research is descriptive (Denzin & Lincoln, 2003). Therefore, it emphasizes intensive observations, in-depth qualitative interview, and thick description (Carspecken, 1996). For this study, field notes of home environment will be recorded along with in-depth interviews. I hope to present how Korean immigrant parents' beliefs and their home-based practices in facilitating children's education are shaped and transferred in a minority cultural background.

Participants. According to Hatch (2002), the number of participants is mainly determined by the nature of analysis and the questions being asked. The problem of sample size is not quite as well understood when it comes to ethnography, grounded theory, and the like, but a lot of progress has been made. A convenience sample will be chosen based on ethnicity, educational level, and child's grade. Five Korean American couples of adolescents (6th grade-8th grade), who have at least an associate degree, will be included in the current study.

Approval by human subjects committee. Before conducting the study, approval for the study will be obtained from the Department Review Committee in the Department of Educational Psychology and the Institutional Review Board of the University of Texas. This study will be conducted in compliance with the ethical standards of research published by the American Psychological Association as well as the ethical standard described by the University of Texas.

Data collection. After I obtain the approval from the committee for protection of human subjects, an intermediary or I will contact each participant in order to gain their permission. If they agree to participate, I will confirm that their ethnicity, educational level, and child's grade will meet the inclusion criteria. I will obtain an informed consent and the participants in the study will be asked to complete a brief demographic questionnaire.

Interviews. Semi-structured interviews will be conducted at each participant's home. The semi-structured interview is a method that the research asks research participants a series of predetermined but open-ended questions. The researcher has more control over the topics of the interview than in unstructured interviews, but in contrast to structured interview or questionnaires that used closed questions, a semi-structured interview is flexible and allows new questions to be brought up during the interview as a result of what the interviewee says (Given, 2008). Each interview will be audio-recorded. A pseudonym will be assigned to each interviewee. I will prepare a written interview guide in advance and follow the guide with worded questions.

The interview will be conducted using a list of questions (See Appendix E) designed to elicit information regarding the research questions. The parent will answer all the questions, and I will ask some extra questions to probe the meanings if they are necessary. For example, when a Korean American parent talks about extra activities as a daily routine, I will ask what those extra activities are. I hope they provide detailed descriptions in response to the questions. The interviews will last on average 90 minutes. There will be no compensation for taking part in the study.

Chapter 4. Proposed Analysis and Expected Results

Data Analysis

All information collected throughout the study will be used to refine the research questions and to direct analysis. Thus, the aim of the study and the initial research questions will continually be reviewed even before collecting data and until report writing (Hammersley & Atkinson, 2007). The data will consist of interviews, demographic questions, home observations, and field notes. Each interview audiotape will be transcribed verbatim.

Coding and analysis. To analyze the text, I chose the methods described by LeCompte & Preissle termed *Theorizing*, which is used to identify items. It is the “cognitive process of discovering abstract categories and the relationship among them; it is used to develop or confirm explanations for how and why things happen as they do” (LeCompte & Preissle, 1993, p. 239). It is because, I expect, this item level of analysis will efficiently elicit the information about how Korean immigrant parents’ beliefs guide their parental practices and why Korean immigrant parents choose certain types of parental practices in their cultural community. The cognitive processes of this method are: a) Perceiving, b) Comparing, Contrasting, Aggregating, and Ordering, c) Establishing linkages and relationships, and d) Speculating. By identifying new domains, factors, subfactors, and variables, this item-level analysis method is used to expand and further develop formative theoretical models. I will read and analyze the text following the methods described by LeCompte and Preissle (1993).

In the initial phase of data analysis, *perception*, I will begin by establishing units of analysis. In other words, line-by-line coding will be done to organize the material into “chunks.” Establishing units (variables) of analysis is useful for the researcher to focus on certain behaviors relevant to the phenomenon being studied. As recommended by LeCompte and Presisle (1993),

notes will be taken throughout reading the transcript and an outline will be constructed to note regularities.

In the second phase of analysis, I will differentiate these phenomena from each other and construct categories. The constructed categories are then compared, contrasted, aggregated, and organized into hierarchies of abstraction-domains, factors, subfactors, and variables. It should be noted that during this phase, a created hierarchy is solely based on what is present in the data.

In the third phase of data analysis, *establishing linkages and relationships*, I will identify which variables, factors, and eventually, domains are associated with one another. According to LeCompte & Preissle (1993), “discovering connections and confirming relationships among individuals as well as classes of constructs involves establishing the time order among incidents and making inferences as to how incidents are associated, covary, or cause one another to occur (p. 246). I will seek to develop explanations for these associations in this stage by inductively constructing hypotheses.

In the last phase, *speculation*, I not only form the hypothesis to explain the data but also utilize the information in combination with what has been learned from prior research. In doing so, I may be able to use this process to expand and further develop formative theoretical models.

For instance, in analyzing the 10 interview transcripts, I will possibly discover the following examples of variables, subfactors, factors, and domains in the four phases. In the initial phase of data analysis, *perception*, to identify between-case variables, I will look at responses to questions and line-by-line coding will be done. After line-by-line coding, variable will be created. Child’s attending religious activities, child’s playing sports on weekend, child’s doing things with parents, parents’ checking child’s homework list, parents’ checking school web-site, parents’ asking a child about home work, parents’ checking report card, parents’ checking school

web-site, parents' contact teachers, parents' asking a child about grade, or parents' visiting the school would be classified as examples of variables after line-by-line coding.

In the second phase of analysis, I will differentiate these phenomena from each other and construct categories of variables, subfactors, factors, and domains. For example, ways to keep him busy (e. g., child's attending religious activities), checking child's homework (e.g., parents' asking a child about homework), monitoring grades (e.g., parents' checking school web-site), setting school work schedule (e.g., finishing homework before dinner), no privileges if grades go down (e.g., no computer game), setting curfew (e.g., going to bed by 10 o'clock), reminding a child (e.g., continuously remind them what parents want them to do), or talking to children (e.g., getting them to understand the benefits of education) would be an example of subfactors. Strategies, rules, and conversations may be possible examples of factors. One possible example of a domain is practice.

In the third phase of data analysis, *establishing linkages and relationship*, I will identify how these variables, factors, and eventually, domains are associated with one another. For example, a domain is practice and, under the domain, three factors (e.g., strategies, rules, and conversation) and eight subfactors (e.g., ways to keep him busy, checking child's homework, monitoring grades, setting school work schedule, no privileges if grades go down, setting curfew, reminding a child, and talking to children) would be identified. The examples of variables under three subfactors, which are under the factor of strategies, may be addressed as follows: (a) ways to keep him busy (e.g., child's attending religious activities, child's playing sports on weekend, and child's doing things with parents), (b) checking child's homework (e.g., parents' checking child's homework list, parents' checking school web-site, and parents' asking a child about homework), and (c) monitoring grades(e.g., parents' checking report card, parents' checking school

web-site, parents' contact teachers, and parents' asking a child about grade, or parents' visiting the school).

In following the phases, I will possibly demonstrate a practical example of home-based parental practices among Korean American parents to attain the educational goals for their children. In addition, I will explain these hierarchical associations in this stage by connecting parents' beliefs, parental practices, and cultural influences. In the last phase, *speculation*, I will form the hypothesis to explaining the data and utilize the information in combination with what has been learned from prior research.

Fieldnotes will be produced in a quiet place away from the site of observations and interactions with people in the field. Employing the advice of LeCompte & Preissle (1993), I will include reflection, initial interpretations, and new questions for the aims of the study. I will also analyze fieldnotes.

- Line-by-line coding will be done by labeling phrases with subfactors (variables).
- As subfactors will be placed side by side for further analysis and rules will be made as to how they relate. These will be called factors.
- Factors will be placed together for further analysis to discover the complex interrelations of the contents. Rules will be made as to how they interrelate and will be called domains.
- Exemplars will be chosen to represent the domains. Exemplars will be related to how parents' academic socialization of their children may vary among Korean immigrant families.

Because how to interpret the language that participants use is critical in analyzing data and writing findings, I will analyze the contents first and then translate them into English, if an

interview is conducted in Korean. Doing so, I will try not to lose the original meanings of the contents in the process of analysis. To improve trustworthiness of the paper, I will discuss the results of analysis with experts in qualitative research. I will also discuss my analyses with experts in my area of research. In doing so, my research will be reviewed by methods experts and content experts. I will discuss with them whether the analyzed domains are appropriate. For the issue of trustworthiness of translation, I will discuss with the other Korean and English bilingual researchers, who major in educational psychology. I will read and reread the original texts and the translated texts and the other researchers will compare the translated texts and the original texts to determine whether the translated texts hold the same meanings as the original texts.

The parental practices will be analyzed based upon parents' descriptions of their lives to facilitate children's educational attainment. Common domains will be analyzed within key aspects of parental academic socialization: parents' meaning of parents' educational goals and expectations for their children, practices to facilitate child's educational attainment, ways of transferring parental beliefs to children, and cultural influences on parenting. I will present the results of each case within domains.

Expected Results

The research questions are listed with the expected results:

Research Question 1: How do Korean immigrant parents describe their educational goals and expectations? What are the meanings that they associate with those goals and why are they important to them?

There is little argument that parental involvement at home has a strong effect on children's academic achievements (Coleman, 1998; Epstein & Sanders, 2002; Jeynes, 2011 ;

Keith et al., 1993). Though studies have demonstrated that parental expectations yield the largest effect sizes of the specific aspects of parental involvement, the meaning of education and the educational aspirations of parents among minority immigrants is rarely investigated.

It is my expectation that Korean immigrant parents' academic expectations establish an atmosphere conducive to strong achievement and facilitate a certain level of support and standards in the child's mind. Fervently believing that high academic achievement is the first step of social mobility, Korean immigrant parents will express high priority on children's education along with supports and sacrifices for children's education. In addition, it is my expectation that Korean immigrant parents will express educational goals differently from academic expectations for their children. This is because these parents hold traditional concepts of education, which focus more on ethics such as filial piety and manners in a hierarchical society than on academic attainment.

Research Question 2: How do Korean immigrant parents describe their parental practices in facilitating children's academic achievement?

Some studies have found that home educational activities explained the greatest amount of variance in students' academic achievements and high achievers tend to have parents who are actively involved in their children's education (Jeynes, 2011; Peng and Wright, 1994, WEAC, 2005). Though parents' high educational aspirations for their children are not always consistent with home-based activities, Korean parents put heavy pressure on their children to excel in academics and have sacrificed great proportions of personal gains to provide children with a better educational setting (Lee & Kim, 1979; Paik, 2001; The U. S. Bureau of the Census, 1993; Yoon et al., 2000). Therefore, it is my expectation that Korean immigrant parents will also put heavy pressure on their children and strongly control children's after school time. Because

Korean immigrant families have strong affiliations with their ethnic community, they will use several different tutoring systems supported by the ethnic community, invest high percentages of financial resources, and control after school hours and activities. However, the Korean immigrant community is still under the influence of a hierarchical social construct and Confucian patterns of relationships. Parents allow the low levels of autonomy, emotional warmth, acceptance, encouragement in accommodating children's academic attainments (Choi & Dancy, 2009; Kim, 2004; Kim, 2005; Kim & Cain, 2008). In addition, the low level of Korean immigrant parents' English proficiency and social integration will greatly affect their parental practices. It is my expectation that Korean immigrant parents will not actively participated in school activities because of language barriers and have limited strategies to prepare their children for expected discrimination or new societal and cultural expectations due to the low level of integration with American society.

Research Question 3: How do Korean immigrant parents transfer their educational beliefs to their children?

The cultural values of Korean immigrants in the United States and Koreans in Korea have been described as remarkably similar (Kim, 1996). Therefore, it is very important to understand Confucianism, which has been one of the most influential factors in shaping and transferring Korean immigrant parents' beliefs, values, and practices to their children. Confucianism established firmly different roles of each parent (Kim & Hoppe-Graff, 2001; Lee, 1997): (a) the father is the head of the family and keeps emotional distance from his children, and (b) the mother is to subordinate to her husband but, at the same time, she is considered as an inner master in the areas of household issues and family relations.

Generally, I expect, mothers will engage in micro-guidance of children and caring, and fathers will offer children macro-guidance and discipline. Therefore, it is my expectation that fathers' expectations and beliefs regarding education will be transferred to the child in forms of one-way instruction or provision for family needs. Also, the father's beliefs and expectations will be transferred to the child through the role of mother, as a mediator between the father and the child. In addition, I expect that the mother's expectations and beliefs regarding education will be transferred to the child in the forms of physical services such as providing snacks or waking children up for study hours along with verbal expressions. The mother will guide and plan the child's detailed extracurricular activities and tutoring. Furthermore, I expect, being familiar with competitive social atmosphere in South Korea (Park & Kwon, 2009), Korean immigrant mothers will also keep reminding the child of their counterparts' achievement and parents' expectations to challenge them as people in their culture do.

Research Question 4: How do Korean immigrant parents describe cultural influences on parental academic socialization of their child/ren?

Korean cultural values have been well kept in Korean immigrant families and in ethnic communities. In addition, because the majority of Korean immigrants have strong affiliations with churches in their ethnic social network, they have expressed unusually high degrees of ethnic identity and a sense of empowerment (Mui & Shibusawa, 2008; Warner, 1990; Wong et al., 2005). Thus, it is my expectation that Korean Americans will be greatly influenced by their ethnic community in facilitating parental practices and in keeping academic aspirations for their children. Korean immigrant parents frequently use private tutoring services for children's achievement even in the United States. This is because of a feeling of fear that their children might be left behind other students (Lee, 1991; Yun, 1997). They will employ academic

strategies and information for children's achievement, which are commonly shared by their ethnic group members. Along with the benefits from the attachment of their ethnic community, I expect Korean immigrant mothers to express stress and uneasiness in a competitive environment.

Limitations and Future Directions

This study is designed to highlight the practices and beliefs of Korean immigrant parents in order to encourage further understanding of cultural influences on home-based parental involvement in facilitating the attainment of educational goals for their children. The current study will utilize demographic questions, semi-structured interviews, and field notes.

Therefore, a potential limitation of the study may still be participants' responses based on social desirability though I select a qualitative research approach using ethnography to abate the issue. The other potential limitation is that the current study is not designed to stand for the parental practices and beliefs of all minority families or provide as a model for further analytic testing. Rather, it is to produce a rich description of how parental beliefs of child education vary and lead diverse home-based parental involvement in a cultural background. Thus, the results are not generalizable but to share with the reader acquired knowledge of exploratory investigation based on the qualitative interviews. Finally, the length of immigration and the varied cultural backgrounds may lead to different home-based parental beliefs and practices. Therefore, we would ask further, to what extent do personal experiences guide varied parental beliefs and practices for child's academic socialization in a cultural group.

Addendum: The Implications of the Outcomes and an Evaluation Plan

The outcomes of the proposed study can be used to design or to modify the programs such as bilingual program that the characteristics of Korean participants and their parents should be considered or parental education programs that support Korean immigrant parents' lives in the United States. Here I suggest an example: AISD dual language program based on the study presented in the prior chapters. The outcomes are helpful in designing or modifying this program because parents' language background, socioeconomic status, aspirations for their children's educational and occupational future, and their attitudes are important aspects of the child's performance in bilingual education (Bloom, 1964; Tucker & d'Anglejan, 1971).

According to AISD, dual Language is an academic program that enhances the development of bilingualism, biculturalism, and biliteracy so that students will graduate ready for college, career, and life in a globally competitive economy. AISD differentiates two different types of bilingual programs: (a) one-way dual language program, and (b) two-way dual language program. One-Way Dual Language supports "one language" group of students to become bilingual, bicultural, and biliterate. For example, students whose primary language is Spanish would learn in English and Spanish. Two-Way Dual Language supports "two language" groups of students to become bilingual, bicultural, and biliterate. For example, equal number of Spanish-speaking and English-speaking students would learn in both languages. AISD presents these objectives of dual language program: (a) Students will develop a high linguistic proficiency in two languages, (b) Students will develop a high academic proficiency in two languages, (c) Students will develop positive cross-cultural attitudes, and (d) Students will participate in a rigorous academic program that accelerates their learning.

However, most of trainings for teachers of dual language programs, which are provided by AISD, are mainly focused on Spanish speaking students. Therefore, there is a need of designing culturally tailed one-way dual language program. I suggest here that the outcomes of the study can be applied in designing or modifying one-way dual language program for Korean students. I choose a decision oriented evaluation model to evaluate one-way dual language program at an elementary school at Austin. The outcomes are listed as the first order outcome and the second order outcomes of the program. The first order outcome of the program is four-fold: (a) Students in program will show increased vocabulary abilities, (b) Students in program will show developed verbal abilities in classes after one semester of participation in program, (c) Students in program will show higher scores in reading and writing after one semester of participation in program, and (d) Students in program will show positive attitude toward American culture after one semester of participation in program. Then, these are the second order outcome: (a) Students in program will show higher overall GPA after one semester of participation in program, (b) Students in program will show more active participants in class activities after one semester of participation in program.

As the study presented in the previous chapters, most of Korean parents are not fluent in English. Parents of the program participants are new immigrants, international students, or skilled workers sent by the companies from South Korea to the United States. Because of Koreans' strong tie to their co-ethnic community or the location of the university parents enroll, some elementary schools in Austin have higher percentages of Korean students than others' do. Therefore, these schools offer one-way bilingual education for new Korean students in the U.S. Because the program is for Korean elementary students who are newly coming to the United States, the instruction should be designed to be sensitive to their home culture. Parents'

traditional beliefs on education in a society influence on instruction in accommodating even school environment for children's academic success (Li, 2001, 2002; Rogoff, 2003). While performing a high level of academic achievement, Korean American students demonstrated significantly higher mental healthy symptom levels such as depression and lower levels of self-esteem, coping, and mastery than their Chinese, Japanese, and Whites counterparts (Yeh, 2003; Choi, Stafford, Meininger, Roberts, & Smith, 2002). Therefore, in supporting the program participant, teachers and parents are called for recognition of these aspects in the program.

Modeling One-way Bilingual Program Design

Using the Decompositional Model (Borich & Jemlka, 1982) to diagram to program, the first-level diagram of the program can be seen in *Figure 1*.

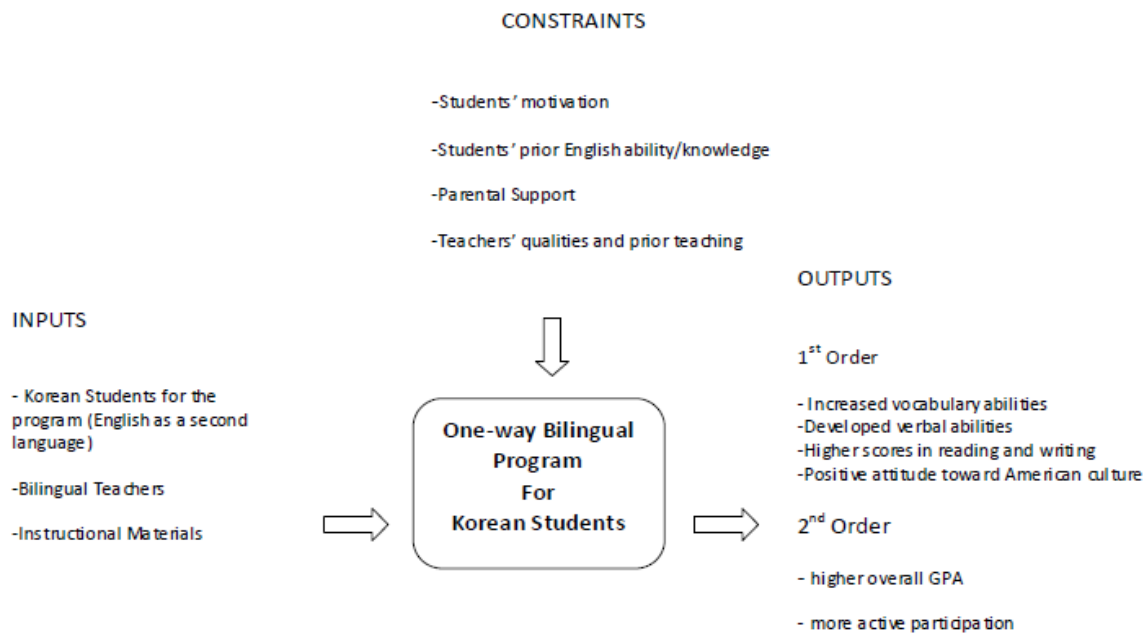


Figure 1. Overview of the program with inputs, constraints, and outcomes.

Constraints to one-way bilingual program for Korean students are mainly centered on four factors: the Korean students, the teachers, parents of participants, and student's motivation. Whether the students are motivated to improve their English skills are the main constraints. Also, teachers' ability to teach English as a second language to newly arrived Korean students is an important constraints. Lastly, appropriate parental supports and involvements for children's improvement in English at home are required for student to be actively engaged in the program. Therefore, it is important that, as a part of program, the teacher and the parent keep exchanging their knowledge about the child's statues through face-to-face meetings, phone calls, or emails. Outcomes are the expected benefits of a program and should be realistic expectations of the program; first order outcomes are those which are the primary indicators of program effectiveness (Hao & McGee, 2003). The first order outcomes of the program are students' increased vocabulary abilities, verbal abilities, improved reading and writing scores, and positive attitude toward American culture. Second outcomes are broader and indicate the intended directions of the program stemming from the first order outcomes (Hao & McGee, 2003). The second order outcomes of the program included students' higher overall GPA and active participation. For this program, the first input to the program is a group of students from Korea; a second input is a group of bilingual teachers; and the final input to the program is the instructional material.

Figure 2 shows the second level of the Decomposition Model which details the program activities or transactions that will lead to the expected outcomes (Hao & McGee, 2003). The four main transactions that occur within the program are explained in *Figure 2*. The first transaction (1.0) involves instructing teachers on ESL and cultural characteristics of the U.S., and Korea; the constraints of teachers' qualities and prior teaching experiences for ESL classes will be

weakened. Transaction 1.0's enabling outcome of teachers learning that what to instruct to students and parents leads to Transaction 2.0, which involves informing students on basic knowledge about American society and English, and parents on comparisons of characteristics of parenting in Korean and in the United States. Constraints of students' motivation, students' prior English proficiency, and parental support will be reduced.

The enabling outcomes from this transaction are that teachers learn students' levels and students start to learn English as well as culture. The next transaction (3.0) is providing students classes on the different levels of English materials so that students develop their English skills based on their improvement and their prior knowledge, which will result in increased vocabulary, verbal, reading and writing abilities. The final transaction (4.0) is giving students complex projects to practice their English skills. In conclusion, the enabling outcomes are that students gain higher overall GPA and active participation based on the 1st outcomes and their confidence in English.

Figure 3 further explains the second transaction of informing students and parents to help them adjust to the lives in the U.S. The first-transaction (1.1) involves teaching students on basic knowledge of the U.S., and English. Students watch videos that show different cultural aspects, take tests for their prior knowledge of English, and discuss about their motivation about English learning. Thus, the enabling outcomes involve that teachers recognize students level to start English classes and students are prepared to learn English as well as different cultures. Transaction 2.2 involves engaging parents in discussion of the educational systems in the U.S., cultural differences from their home culture, and the risk that immigrant children may face in the U.S. This allows parents to support students for acquiring English knowledge and skills in their home environments. Lastly, the last transaction (2.3) involves assessing students on their

knowledge of the English and their attitudes toward the American culture. The enabling outcome is that students demonstrate their knowledge of English and the positive attitude toward the American culture.

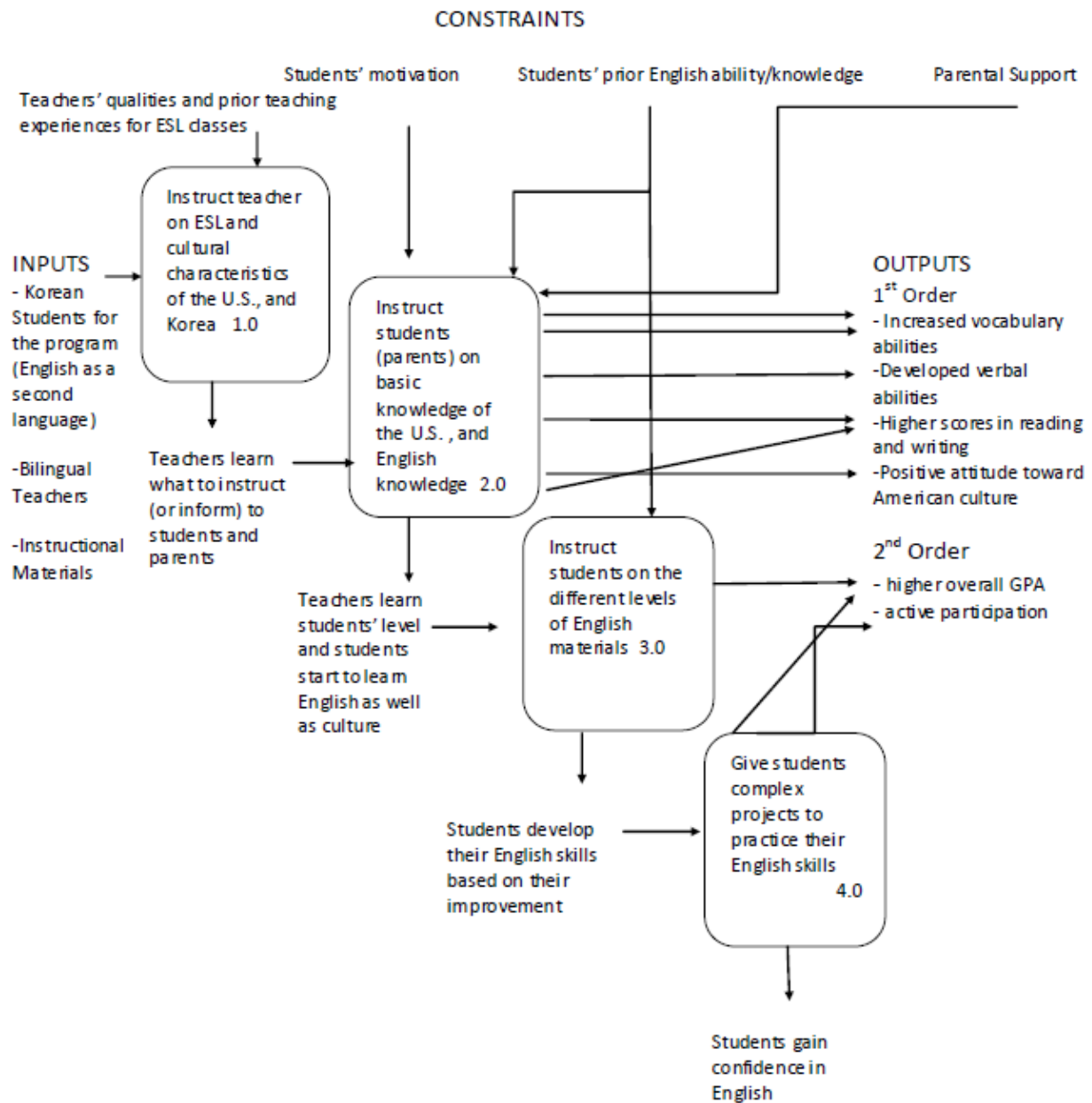


Figure 2. The program's primary transactions with inputs, constraints, outcomes,

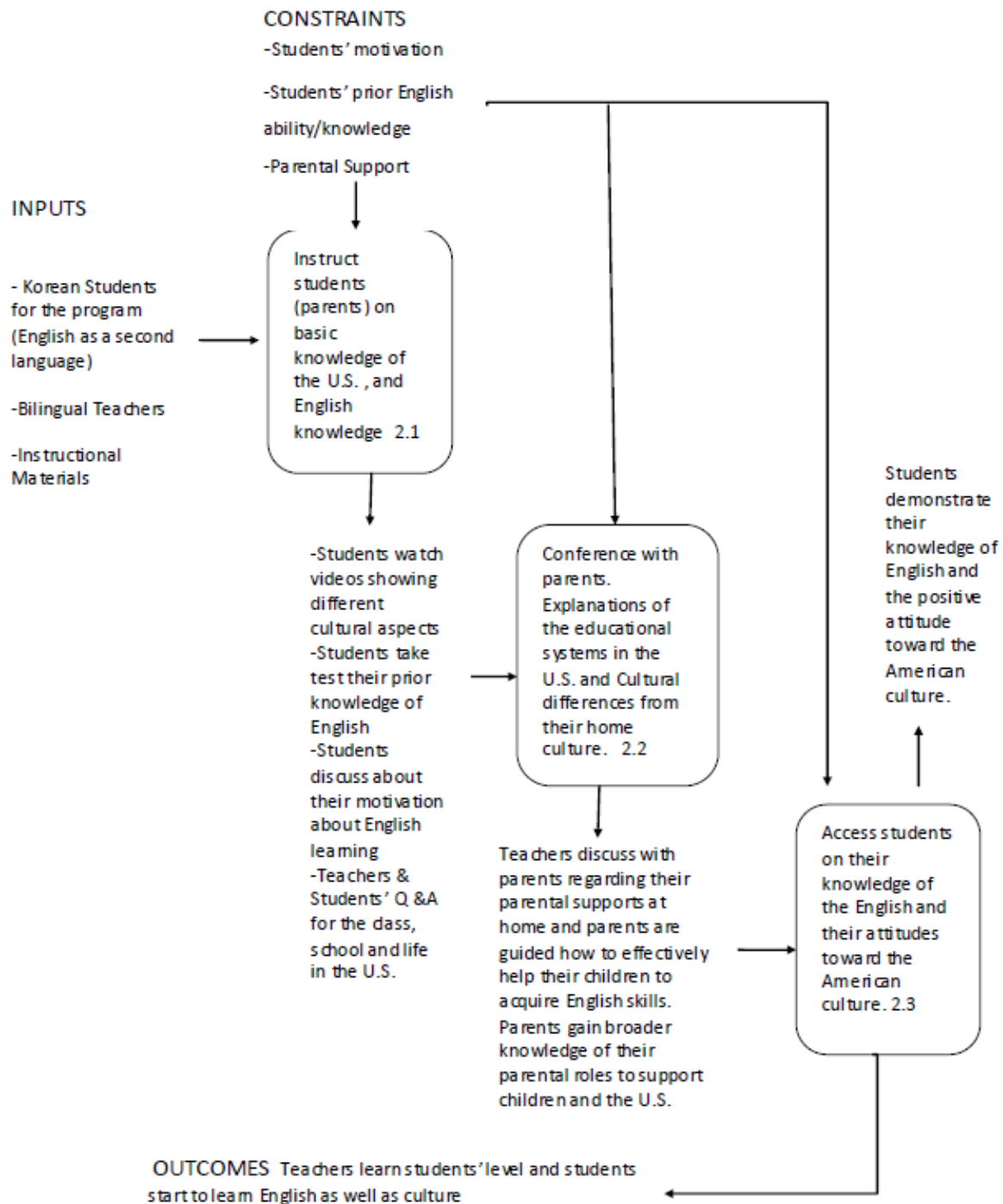


Figure 3. The program's second transaction (2.0) of instructing students (parents) on basic knowledge of the U. S., and English knowledge with inputs, constraints, outcomes, and enabling outcomes.

Natural Language Questions and Data Analysis

Stakeholders are constituencies who are affected, voluntarily or involuntarily, by the actions taken by an organization, such as a corporation (Darity, 2008). These stakeholders are who are most invested in the program so that their roles are critical to the success or failure of the program. One-way dual language program's stakeholders involve the student, the parent of the participant, and curriculum developers. The following section will describe each of the stakeholders and natural language questions that each stakeholder may have regarding the program. The relevant instrumentation will also be discussed, and the statistical analyses will be described in the following section.

Stakeholder #1: Students

The students are the most important stakeholders in the program. They are the primary recipients of the outcomes of the program, and thus have the most at stake in regards to the program's effectiveness. The newly arrived Korean students have been advised into the program because their language proficiency in English is usually behind to attend regular classes with the native English speaking students. The natural language questions from the students may be related to benefits of the program and students' work in the program:

1. How will the program help me?

- a. The variables measured from this question are essentially the primary outcomes to the programs: students' increase in vocabulary and verbal abilities and higher scores in reading and writing.
- b. The instrument used will be a combination of test scores in the beginning of the program in order to evaluate their prior English proficiency as well as grades and teacher's evaluation in reading and speaking.

Some sample items on teacher's evaluation in reading and speaking are as follows:

Speaking	Rating			
1	A. How likely do you think that students' verbal expressions in a regular class have been improved?	Not at all	Somewhat	
		Extremely		
	B. How likely do you think that students' verbal interactions with their friends have been improved?	1	2	3 4
		5	6	7
		Not at all	Somewhat	
		Extremely		
		1	2	3 4
		5	6	7

Stakeholder #2: Parents

The parents are also a vested interest group in this program since their children are involved, and ultimately, parental consent and involvement are required for the students to participate in the dual language program.

1. What are the benefits of the program?

- a. This variable is similar to what the student stakeholders would be interested as well. Whether their children increase in English proficiency and adjust to school in the United States would be concern to the parents.
- b. Thus, assessing language ability, teacher's evaluations, and data on how the program increases school GPA and achievement test scores (all described earlier) are required to measure the benefits of the program. Secondly, parents are welcome to overview class contents and observe class. The evaluators will conduct semi-structured interviews and short survey with parents whose children participated in the dual language program. Sample questions from

short survey include such as (a) how committed are you to support your child's adjustment to the new school? and (b) how much time do you spend to help your child's school work at home?

- c. The student measures would be compared across three time points: (a) the beginning of the semester, (b) the middle of semester, and (c) the end of semester. The means of the dependent variables will be compared across three time points (before the program, mid-term of the program, and at the end of the program) using a Repeated Measures Analysis of Variance. The alpha level will be 0.5. Then, pair-wise t-tests will be conducted between each of the two time points. There will also be Cohen's *d* effect sizes for each of the mean differences as measures of practical significance. The parent interviews will be qualitatively assessed into categories on either low, medium, or high in regards to supporting children for the program and whether they think it seemed a valuable program for their children' improvement in English and adjustment to school in the United States.

2. I've never seen this kind of programs when I lived in Korea. Neither does my child. The only pull-out programs in Korea are for low achievers. How will this program assist my child not to feel inferior to other students when they participate in the program?

- a. The variables to be measured for this question are students' perceptions of class and school life in the U.S.
- b. The evaluator will conduct semi-structured interviews with students who are in the dual language programs twice a semester (the beginning of the semester,

the end of the semester). Sample questions from semi-structured interview with students in the beginning of the semester will include such as (a) what do you think of the dual language programs, and (b) what are your concerns on differences between Korean culture and American culture? Sample questions from semi-structured interview with students at the end of semester will included such as (a) How have your ideas changed about the program? (b) Will you recommend the program to your friends coming from Korea? If so, why?

- c. The interviews will be transcribed and coded for themes surrounding students' perceptions of the program, concerns about the program, benefits of the program, and evaluation of the program.

Stakeholder #3: Curriculum Developers

One other stakeholder group of one-way dual language program is the curriculum development team. Whether the program is effective is a main consideration for those who are designing the program.

1. How effective is the program regarding its desired outcomes?

- a. This question is essentially all the components of the variables discussed with the questions from the students and the parents. The combination of factors is needed to give the most complete picture of the program's effectiveness to the curriculum developers.
- b. Thus, a combination of the student short surveys, teacher evaluations, interviews with students and parents, test scores, and grades are required to measure the effectiveness of the program. In addition, there are separated

grades for pull-out class hours from the bilingual teachers. This grade will be examined along with other grades which come from mixed classes.

2. What are improvements and modifications to the curriculum?

- a. The feedback from both the students and the teachers is critical to the curriculum developers. If there are necessary changes suggested by the program's stakeholders, the curriculum developers need to be sensitive to their suggestions.
- b. Students and teachers will have an opportunity to express their opinions, comments, or suggestions at the end of the program survey. Sample questions will contain such as (a) If there is any difficulty you have experienced in the program, please write about it, and (b) If you have suggestions or comments, please write them down.
- c. These responses will be coded for improvements. If critical changes seem to be required, the curriculum developers will be prompt to modify the program.
- d. The data analysis procedures for quantitative data will be preceded using MANOVA. Three independent variables (quality of the program from students' evaluation, parental support, and student' prior English knowledge) and three dependent variables (grades in mixed class, grades in the program, and teacher's evaluation of student' improvement) will be included in the data set for running MANOVA. If overall test of multivariate null hypotheses is significant, a series of one-way ANOVA for each dependent variable will be conducted (F test at $\alpha = .05$). If ANOVA is significant, follow-up t-test will be conducted, using Tukey adjusted α .

For the qualitative data from interview with students, the contents will be transcribed and coded for themes surrounding students' perceptions of the program, concerns about the program, benefits of the program, and evaluation of the program and so on. The qualitative data from interviews with parents will also be transcribed and coded for themes surrounding parents' perceptions of the program, benefits of program, child's improvement in English, parental supports at home and etc.

In the data from short surveys, there will be dichotomous measures of yes and no for the implementation checklists in order to determine whether certain elements of the program or measure were included (ex. Will you recommend the program to your friends?). In order to ensure proper interrater reliability, two researchers will independent code. Lastly, researchers will identify and state biases before collecting data.

Appendix A Informed Consent Form

INFORMED CONSENT TO PARTICIPATE IN RESEARCH

The University of Texas at Austin

You are being asked to participate in a research study. This form provides you with information about the study. The Principal Investigator (the person in charge of this research) or his/her representative will provide you with a copy of this form to keep for your reference, and will also describe this study to you and answer all of your questions. Please read the information below and ask questions about anything you don't understand before deciding whether or not to take part. Your participation is entirely voluntary and you can refuse to participate or stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

Title of Research Study:

Home-based Parental Involvement among Korean Immigrant Families

Principal Investigator(s) (include faculty sponsor), UT affiliation, and Telephone Number(s):

KyongJoo Hong
The University of Texas, Department of Educational Psychology
Doctoral Student
512-588-3781

Marie-Anne Suizzo, PhD
The University of Texas, Department of Educational Psychology
Associate Professor/Faculty Adviser
512-471-0379

Funding source: Not applicable

What is the purpose of this study?

The goal of this study is to explore the meaning of education minority parents hold for their children and home-based parental practices in facilitating children's education.

What will be done if you take part in this research study?

You will be asked to have an interview about your parental practices and the meaning of education for your child with the researcher. The interview will be tape-recorded and may last approximately one hour to one and half hour. It will take place in your home at time that is convenient for you. Some of your daily routines and home environment that help this research may be observed with your permission.

The Project Duration is:

You will be interviewed one time for approximately one hour. This project will be completed by the end of Fall, 2014.

What are the possible discomforts and risks?

Potential risks to you include becoming tired from the interview and possibly uncomfortable from the discussion of your practices or beliefs for your child's education attainment. You may choose to end or re-schedule the interview if you become too tired or uncomfortable at any time.

What are the possible benefits to you or to others?

You will be given the opportunity to talk about your experiences and beliefs and any issues you may have. This will help to enrich the understanding of the minority parents' roles in the academic socialization of adolescents and home-based parental involvement to attain the educational goals for their children.

If you choose to take part in this study, will it cost you anything?

There is no cost to take part in this study.

Will you receive compensation for your participation in this study?

There is no compensation for taking part in this study.

What if you are injured because of the study? Not applicable.

If you do not want to take part in this study, what other options are available to you?

Taking part in this study is completely voluntary. You are free to refuse to be in the study, and your refusal will not influence current or future relationships with The University of Texas at Austin or any other organization.

How can you withdraw from this research study and who should you call if you have questions?

If you wish to stop your participation in this research study for any reason, you can contact KyongJoo Hong at (512) 585-6777 or send an email to kjhong@utexas.edu. You should also call the principal investigator for any questions, concerns, or complaints about the research. You are free to withdraw your consent and stop participation in this research study at any time without penalty or loss of benefits for which you may be entitled. Throughout the study, the researchers will notify you of new information that may become available and that might affect your decision to remain in the study.

If you would like to obtain information about the research study, have questions, concerns, complaints or wish to discuss problems about a research study with someone unaffiliated with the study, please contact the Institutional Review Board by phone at (512) 471-8871. Anonymity, if desired, will be protected to the extent possible. As an alternative method of contact, email may be sent to orsc@uts.cc.utexas.edu or a letter sent to IRB Administrator, P.O. Box 7426, Mail Code A3200, Austin, TX 78713.

How will your privacy and the confidentiality of your research records be protected?

All tapes and research data will be coded so that your name is not visible on them. All research data including tapes will be kept in a locked cabinet or locked computer. All data will be heard or viewed only by the principal investigator and her faculty advisor. All tapes and documents will be kept in a locked file cabinet for possible future research. If the results of this research are published or presented at scientific meetings, your identity will not be disclosed.

If in the unlikely event it becomes necessary for the Institutional Review Board to review your research records, then The University of Texas at Austin will protect the confidentiality of those records to the extent permitted by law. Your research records will not be released without your consent unless required by law or a court order. The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will contain no identifying information that could associate you with it, or with your participation in any study.

Will the researchers benefit from your participation in this study? No.

Signatures:

As a representative of this study, I have explained the purpose, the procedures, the benefits, and the risks that are involved in this research study:

KyongJoo Hong

Signature and printed name of person obtaining consent

Date

You have been informed about this study's purpose, procedures, possible benefits and risks, and you have received a copy of this form. You have been given the opportunity to ask questions before you sign, and you have been told that you can ask other questions at any time. You voluntarily agree to participate in this study. By signing this form, you are not waiving any of your legal rights.

Printed Name of Subject

Date

Signature of Subject

Date

Signature of Principal Investigator

Date

Appendix B Informed Consent Form-Korean

텍사스 주립대학교-오스틴 캠퍼스 연구참여 동의서

이 연구에 참여해 주시기를 부탁 드립니다. 이 문서는 본 연구에 관한 정보를 제공할 것입니다. 이 연구의 책임자는 귀하께서 참고하실 수 있도록 이 글의 복사본을 추가로 제공하고 이 연구에 대하여 설명하고 귀하의 모든 물음에 답할 것입니다. 아래 사항들을 읽고 이해되지 않는 점이 있으면 어느 것이라도 이 연구 참여에 동의하시기 전에 질문에 해 주십시오. 귀하의 참여는 전적으로 자발적인 것이며, 원치 않을 때는 언제든지 중단할 수 있으며, 이에 대한 불이익은 없습니다. 귀하는 또한 어떠한 질문에라도 답변을 거부할 수 있으며 연구자에게 간단한 통보를 통해 언제든지 참여를 중단하실 수 있습니다.

연구주제: 한인부모들의 가정에서의 청소년 자녀교육 참여

이 연구의 목적은 한인 부모들이 가지고 있는 자녀교육의 의미와 자녀의 학업성취를 위한 부모들의 가정에서 역할을 탐구하는 것입니다.

만일 귀하가 이 연구에 대한 참여를 동의하신다면, 연구자와의 인터뷰를 하게 될 것입니다. 인터뷰의 내용은 녹음될 것입니다.

예상 소요시간: 1-1.5시간

연구 참여의 위험과 이점:

귀하는 인터뷰로 인해서 피곤해지거나, 자녀에 대한 교육관 및 부모 역할에 관한 질문들을 접하면서 심리적으로 좀 불편해 질 수 있습니다. 이러한 경우, 귀하는 언제든지 연구참여를 중단하거나 다른 인터뷰 날짜를 요청할 수 있습니다. 귀하가 말씀해주시는 본인의 경험과 신념은 소수민족 부모들의 자녀교육을 위한 가정에서의 사회화 가정을 깊이 이해하는 데 유익할 것입니다. 이 연구에 참여함으로 얻어지는 편익은 없을 것입니다.

비밀과 사생활 보호:

인터뷰는 연구를 위해 녹음되고 전사될 것입니다. 녹음테이프와 전사자료는 개인정보가 드러나지 않도록 기호로 표시될 것입니다. 모든 녹음테이프와 설문지, 그리고 이 연구와 관련된 다른 서류들은 연구자의 사무실의 안전하고 개인적인 장소에 보관될 것입니다. 녹음테이프와 설문지는 오직 연구 목적으로만 사용될 것입니다. 설문지는 추후 분석을

위해 보관될 것이지만, 녹음테이프는 전사후 폐기 될 것입니다. 텍사스 대학교로부터 권한을 위임받은 인원들과 기관윤리위원회의 위원들은 법에 의해 보장되는 한도 내에서 귀하의 연구자료를 검토할 법적 권한을 갖고 있으며 그 자료들의 기밀을 보호할 것입니다. 모든 출판물을 귀하의 신분이 노출될 가능성이 있는 모든 자료들을 제외할 것입니다.

연락처와 질문:

귀하께서 이 연구에 관한 어떠한 궁금 점이라도 있으시면 지금 곧 질문하십시오. 만일 본 연구와 관련하여 의문이나 질문 사항이 있을 경우에는 밑에 제시된 저나 제 지도교수의 연락처로 연락해 주십시오.

KyongJoo Hong

University of Texas at Austin, Department of Educational Psychology

Doctoral Student

(512) 585-6777; kjhong@utexas.edu

Marie-Anne Suizzo, PhD

The University of Texas, Department of Educational Psychology

Associate Professor/Faculty Adviser

(512) 471-0379

귀하는 이 연구에 관한 어떤 질문이나, 우려나, 혹은 불만들을 이야기할 수 있습니다. 만일 귀하가 연구의 참여자로서 갖는 귀하의 권리에 관한 질문이 있거나 혹 이 연구에 관한 불만이나, 우려나, 질문이 있으면 텍사스대학교의 기관윤리위원회 (512) 471-8871로 연락하실 수 있습니다. 필요하다면 최대한 익명성이 보장될 것 입니다. 다른 연락 수단으로는 orssc@uts.cc.utexas.edu 으로 이메일을 보내시거나 다음의 주소로 편지하실 수 있습니다. IRB Administrator, P.O. Box 7426, Mail Code A3200, Austin, TX 78713.

귀하는 참고용으로 이 문서의 복사본을 받으실 것입니다.

승인과 동의에 관한 서명

나는 이 연구를 위해, 그리고 교육적 목적을 위해 녹음하는 것을 연락합니다.

나는 위의 설명서를 잘 읽었으며 이 연구에 참여할지를 결정하는데 충분한 정보를 제공받았습니다. 이 연구 참여에 동의합니다.

참여자 이름
서명

날짜

연구 책임자 서명
날짜

Appendix C Demographic Questionnaire

Directions: Thank you for participating in this study on home-based parental involvement among Korean immigrant families. I have a few additional questions for you. Please put a checkmark in the boxes and write in your responses on the lines provided. Please write N/A (Not Applicable) if the question does not apply to you.

Male _____ Female _____ Age: _____	Ethnicity: _____ Partner's ethnicity: _____	Birthplace (region or Country): _____ _____			
Education? High school _____ Associate degree _____ Undergraduate _____ Graduate _____					
Regions of the United States and countries outside the United States you have lived and numbers of years:					
Current place of residence:					
Nationality of your father: your mother: your partner:	Place of birth (country) of your father: your mother: your partner:				
Marital Status: Single _____ Single, living with someone _____ Married _____ If married, how long have you been married? _____					
Your religion : Catholic _____ Protestant _____ Buddhism _____ Atheism _____ Other _____ Partner's religion : Catholic _____ Protestant _____ Buddhism _____ Atheism _____ Other _____					
How often do you attend religious meeting? Rarely _____ Sometimes _____ Often _____ Regularly _____					
Your language proficiency	Not At All	Very Little	Moderately	Well	Very Well
Korean					
English					
Conversation with your partner mainly in Korean _____ English _____ Korean & English _____					
Children (grade and gender) 1) _____ 2) _____ 3) _____ _____					

Nationality of your child: _____ Place of birth (country) of your child: _____ _____					
If your child was born in a different country, how old was your child when he/she came to the U.S.?					
Your child's language proficiency	Not At All	Very Little	Moderately	Well	Very Well
Korean					
English					
Conversation with your child mainly in Korean _____ English _____ Korean & English _____					
What is your child's estimated Grade Point Average (GPA)? a. 4.0-3.5 _____ b. 3.4-3.0 _____ c. 2.9-2.5 _____ d. 2.4 or below					
Your Average monthly household income: _____ less than \$40,000 _____ between \$40,000 and 80,000 _____ between \$80,000 and 120,000 _____ more than \$120,000					

Appendix D
Demographic Questionnaire–Korean (인구통계학적 설문지)

한인부모들의 가정에서의 청소년 교육참여에 관한 연구에 참여해주셔서 감사드립니다.
 질문에 대한 본인의 해당사항에 표시해주시거나 제시된 선에 답변을 적어주십시오.
 귀하에게 해당사항이 없으신 항목은 N/A 를 적어주시면 됩니다.

Gender(성별): 남자 여자 Age(나이): _____	Ethnicity(인종): _____ Partner's ethnicity(부모의 인종): _____ _____	Birthplace (region or Country출생지): _____ _____			
Education(교육)? High school(고등학교) _____ Associate degree(전문대학) _____ Undergraduate(4년제 대학) _____ Graduate(대학원) _____					
Regions of the United States and countries outside the United States you have lived and numbers of years(이전에 거주한 다른 나라와 미국내 거주한 도시의 기간을 적어주세요): _____					
Current place of residence(현재의 거주지): _____					
Nationality of (국적) your father(부): your mother(모): your partner(배우자):	Place of birth (country) of (출생장소) your father(부): your mother(모): your partner(배우자):				
Marital Status(결혼여부): Single(독신) _____ Single, living with someone(동거) _____ Married(혼인) _____ If married, how long have you been married(혼인상태라면, 기간은)? _____					
Your religion(종교): Catholic(카톨릭) _____ Protestant(개신교) _____ Buddhism(불교) _____ Atheism(무신론) _____ Other(기타) _____ Partner's religion : Catholic(카톨릭) _____ Protestant(개신교) _____ Buddhism(불교) _____ Atheism(무신론) _____ Other(기타) _____					
How often do you attend religious meeting(종교모임 참여 정도)? Rarely(드물게) _____ Sometimes(가끔) _____ Often(자주) _____ Regularly(정기적으로) _____					
Your language proficiency (본인의 언어숙달도)	Not At All (전혀못함)	Very Little (조금)	Moderately (보통)	Well (잘함)	Very Well (아주잘함)
Korean (한국어)					
English (영어)					

Conversation with your partner mainly in (배우자 혹은 동거인과의 대화시 주로 사용하는 언어는)
 Korean(한국어) _____ English(영어)_____ Korean & English(영어와 한글)_____

Children (grade and gender: 자녀들의 학년 및 성별):

1) _____ 2) _____
 3) _____

Nationality of your child(자녀국적) : _____

Place of birth (country) of your child(자녀가 태어난 나라): _____

If your child was born in a different country, how old was your child when he/she came to the U.S (자녀가 다른 나라에서 태어났다면, 미국으로 올때 자녀는 몇 살이었습니까)? _____

Your child's language proficiency (자녀의 언어숙달도)	Not At All (전혀못함)	Very Little (조금)	Moderately (보통)	Well (잘함)	Very Well (아주잘함)
Korean (한국어)					
English (영어)					

Conversation with your child mainly in (자녀와의 대화시 주로 사용하는 언어는)
 Korean(한국어) _____ English(영어)_____ Korean & English(영어와 한글)_____

What is your child's estimated Grade Point Average (GPA) (자녀의 평점은)?
 a. 4.0-3.5 _____ b. 3.4-3.0 _____ c. 2.9-2.5 _____ d. 2.4 or below _____

Your Average yearly household income(가족의 연평균 소득):

less than \$40,000(4만달러 미만) _____
 between \$40,000 and 80,000(4만달러 - 8만달러) _____
 between \$80,000 and 120,000(8만달러 - 12만달러) _____
 more than \$120,000(12만달러 이상) _____

Appendix E

Semi-Structured Interview Questions

Meaning of parents' educational goals and expectation for their children

- What specific goals do you have for your child's future, in terms of education, job, family, friend, money, etc.? Why are those goals important to you?
- Is it important to you that your child receives a good education? Why or why not?
How much education do you hope your child will obtain?
- From your perspective, how important is it for your child to achieve that educational level?
- How do you perceive your husband's meaning of education? Do you see any difference between you and him in regarding to the meaning of education?
- What do you fear the most to see as an outcome of your parenting of your child in adulthood?
- What do you hope the most to see as an outcome of your parenting of your child in adulthood?

Parental practices

- Could you describe a daily routine of your child?
- How does your child do at school? How would know your child if your child does well in school? Also, are there any standards that you expect your child meet?
- Are there any way your child gets help with his homework or personal study? Are there other learning activities that you or one of your family members does with your child to help him learn something? If so, could you describe them in facilitating your child's academic achievement?
- Is it important to you that your child preserves his/her cultural beliefs and ways of life? Why or why not? If yes, how do you help the child?

Transferring ways of parental beliefs to children

- Does your child know your expectations for his/her educational attainment? If so, how do they know about it?
- What do you think your parents' educational goals for you, and how did you know that was your parents' educational goals?
- Do you think your parents support you to attain academic achievement? If so, how did they facilitate home environment for you to attain that goal?
- Do you see any difference of parental supports for child's academic achievement between you and your parents? If so, how and why do these difference occur?

Cultural influences on parents' academic socialization

- What is the mostly frequently asked question about your child while you are with your people whom you regularly meet?
- Do you belong to any community groups or organizations, such as a church, a library, or other public place where services are provided? Can you tell me about this place and the things you do there, and the role it plays in your life?
- Have you ever seek parenting advice for child's academic achievement? If so, from whom, how, and when?
- What barriers or challenges do you think your child might confront in his or her pursuit of education?
- From your perspective, as an immigrant, what are different cultural values between Americans and Koreans?
- How do you coordinate those values in your parenting of your child who was born and reared here?

Appendix F

Semi-Structured Interview Questions-Korean (인터뷰 질문들)

들어가는 질문

- 자녀가 몇 살이죠?
- 자녀가 즐겨하는 일들에는 어떤 것이 있나요?
- 부모로서 자녀와 어떻게 시간을 보내는걸 가장 좋아하세요?

자녀에 대해 가지고 있는 교육적 목표와 기대의 의미

- 교육과 연관되어서 자녀미래의 직업, 가족, 친구, 재정 기타 등등에 관해
부모님께서 특정하게 세워놓으신 목표나 바램들이 있으신가요? 만약 그렇다면,
이런 목표가 어머니께 왜 중요한가요?
- 자녀가 좋은 교육을 받는게 중요하다고 생각하시나요? 또, 자녀가 어느
정도의 교육을 받길 바라고 계세요?교육이 중요하다고 생각하신다면 왜
중요하다고 생각하시는지, 그렇지 않다면 왜 그렇지 않은지 조금 더
설명해주시겠어요?
- 어머니의 관점에서, 자녀가 어머니께서 생각하시는 그 수준까지 교육을
받는것이 왜 그렇게 중요하다고 생각하시나요?
- 자녀의 교육에 관해서 본인과 남편이 어떤 다른 관점을 가진 부분이 있다고
여기시나요? 만약 그렇다면 어떤 면이 다른것 같나요?

- 어머니 입장에서 자녀가 성인이 되었을 때를 생각해보셨을텐데요. 부모로서의 본인 역할로 인해 아이에 이런 일은 결코 일어나지 않았으면 좋겠다고 생각하는, 두려워 하는 결과가 있다면 어떤 것이 있을수 있을까요?

부모의 역할들

- 자녀의 일반적 주중 일과를 말씀해주시겠어요?
- 자녀의 학교 생활은 어떤가요? 자녀가 학교에서 잘 지내고 있는지 아닌지 어떻게 아세요? 자녀에게 기대하는 어떤 수준이 있으신가요?
- 자녀가 숙제나 혹은 개인 공부를 위해 도움을 받을 수 있는 방법은 있나요?
혹은 자녀의 학습을 돕기위해 가족 구성원 중 누군가 특정한 학습활동을 같이 한다든지요. 만약 그렇다면, 어떻게 자녀의 학업향상을 위해서 돕고 계신지 자세히 설명해주시겠어요?
- 자녀가 자신의 문화적 신념이나 방식을 지켜나가는 것이 어머니께서 중요하게 여기시는 부분인가요? 만약 그렇다면, 어떻게 그 부분에서 자녀를 돕고 계신가요?

부모의 신념을 자녀에게 전달하는 방식들

- 어머니의 자녀의 학업성취도에 대한 기대치를 자녀는 알고 있나요? 만약 그렇다면, 아이가 어떻게 어머니의 기대치를 알게되었다고 생각하세요?

- 어머니의 부모님께서 어머니께 가진 교육적 목표는 무엇이었다고 생각되세요?

어머니는 그 분들의 교육적 목표를 어떻게 알게 되신 것 같으세요?

- 돌아보시면, 어머니의 부모님들께서는 어머니의 학업성취를 위해 도움을

주셨다고 생각하시나요? 만약 그렇다면, 그 부모님들은 어떻게 어머니께서

학업적 목표를 이루어 가도록 가정 혹은 주변환경을 조성해주셨나요?

- 부모님의 자녀로서의 경험을 돌아보시면, 현재 아이를 키우는 어머니로서의

자신의 모습과 어머니의 부모님들과 비교해보실 수 있으실 것 같은데요.

자녀의 학업성취를 돕는 것에 있어서 본인의 부모님들과 부모로서의 본인의

방식에는 차이가 있어보이나요? 만약 차이가 있다면, 왜 그리고 어떻게

그러한 차이들이 생겨난 것 같으세요?

부모들의 자녀 학습사회화에 미치는 문화적 영향들

- 정기적으로 만나는 주변인들로부터 자녀에 관해 가장 빈번하게 받게 되는

질문들은 어떤 것이 있나요?

- 교회, 도서관, 혹은 다른 기관이나 단체들에 속하셔서 도움을 받고 있는 곳이

있으신가요? 혹시 그러시다면 어떤 곳인지 그리고 어떻게 도움을 받고 계신지

말씀해주시겠어요? 또한, 어머니의 삶에 그 기관들은 어떤 영향을 미치고

있나요?

- 혹시, 자녀의 학업성취도 향상을 위해서 부모역할에 대한 조언을 구해보신

적이 있으신가요? 만약 그러하다면 누구에게 어떻게 언제 왜 조언을

구하셨나요?

- 자녀가 앞으로 학업추구를 해나가는 동안, 그 길을 막는 장벽이나 도전이 될

수 있는 것들은 어떤 것이 있다고 보시나요?

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